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Sunday, October 6, 1907.

AMERICAN PARTY TICKET

Mayor,
JOHN S. BRANSFORD.
City Recorder,
JOHN B. MORETON.
City Auditor,
RUDELPH ALFF.
City Treasurer,
GIDEON SNYDER.
City Attorney,
HARPER J. DININNY.

AMERICAN COUNCIL TICKET

First Ward,
ALDEN E. PAYNE, Long Term.
THOMAS HODDAY, Short Term.
Second Ward,
LORIN J. WOOD, Long Term.
GEORGE H. RAYBOULD, Short Term.
Third Ward,
J. E. M'INTY, Long Term.
B. A. RIDD, Short Term.
Fourth Ward,
FRANK HARRIS, Long Term.
J. J. STEWART, Short Term.
Fifth Ward,
ARTHUR J. DAVIS, Long Term.
MARK REEDALL, Short Term.

Thought for the day—Prepare for to-
morrow.

Skyscrapers come high—in fact, the
higher the better.

Is the boat that turns turtle in the
nature fatter class?

No, it is not necessary to wear spec-
tacles in order to be able to see fusion's
finish.

Your personal success depends en-
tirely upon the progress of the Great-
er Salt Lake.

Have you yet heard the block teach-
er say whom it was the bishop said
he would vote for?

Never mind what the reactionists
say; just keep the town up to the thirty-
third degree of growth.

The London Times declares that those
Vancouver rioters were Americans.
Well, not yet, but soon, probably.

But if you don't believe in Joseph
F. you must hurry and decide whether
you are a scorpion or a venomous rep-
tile.

While the prophetic utterance may
be inspired, it is doubtful if a part
of it would be admissible in polite so-
ciety.

And perhaps Sir Thomas Lipton
eschews golf for the reason that he
needs all of his caddies in his tea
trade.

The Sultan of Morocco is showing a
disposition to come within touch of
civilization—wants to borrow some
money.

Now, if there had been as many farm-
ers at the State Fair as there were
politicians, what an event it would
have been!

That description of the latest Ger-
man invention of a pulp thread for
cloth manufacture does really sound
like a paper yarn.

Leastways, it is difficult to foresee
whether, after the courts get through
with it, the umbrella trust will be
able to recover its ribs.

Maybe the theatrical trust will be
unable to destroy art; but it is cap-
able of putting a most deplorable
wrinkle into the artist's salary.

We hope, of course, that today Presi-
dent Smith will be sufficiently moved

upon by the spirit, but we should re-
gret to see him bust his galluses.

TO THE SAINTS IN CONFERENCE.

The Tribune wishes to speak some
very serious and earnest words to the
Mormon people now attending the con-
ference here, before they go home; and
it takes this occasion to do it.

In their annual and semi-annual con-
ferences, the Mormon people select cer-
tain of their prominent persons to be
prophets, seers, revelators, and general
officials of varying degrees; they also
select others to be counselors to those
primarily sustained. We wish to ask the
masses of the Saints, candidly and
fairly, how much benefit they have
ever received from these persons so
chosen for prominent positions, and the
counselors to those chosen? What bene-
fit have these individuals or collective-
ly ever conferred upon their people,
and what good counsel have these coun-
sels ever rendered, for which they are
to be kindly and gratefully remem-
bered? Is it not a fact that in trou-
blesome times the officials that the Mormon
people have selected for their leaders
have led them into wrong paths, and the
counselors have counseled them in evil
and unwise, and to their damage?

On the other hand, we wish to cite
against this wrong tendency in the
leaders, this wrong counsel of the coun-
sels, the course of The Tribune with
the Mormon people. When their leaders
and counselors were telling them that
they could safely defy the laws of the
United States, and not only maintain
polygamy among themselves, but cram
it down the throat of the Government
of the United States, The Tribune
called upon them to consider well what
they were doing, and warned them that
it was impossible for them to resist the
power of the United States, or to per-
petuate polygamy as a social institution
in this country.

Which of these two opposing views
has proved to be the course of wis-
dom and safety? Polygamy had to
be given up; was it not a cruel wrong
to keep it up so long?

When the leaders of the Mormon
church told their people that they had
a fully organized government, capable
of dealing with them in all their civil
capacities as well as their religious as-
pirations, The Tribune warned them
that it was dangerous indeed to under-
take to establish in this country a sepa-
rate, independent and alien govern-
ment, an imperium in imperio. It ad-
vised them to give it up, and to accept
frankly the sovereignty of the Nation
and give in heartily their temporal al-
legiance to the Government of the
United States, and to the civil govern-
ment of the Territory and State. But
they would not. They followed the
false lead of their chosen leaders, the
evil counsel of their counselors. Later
on, when it was found that it was ab-
solutely impossible to maintain poly-
gamy, even among themselves, Presi-
dent Woodruff issued the famous man-
ifesto and it was ratified unanimously
in the conference of October, 1890. This
was a tardy recognition of The Trib-
une's counsel which had been freely
offered to them year by year for
twenty years before. And if they had
fairly adhered to that manifesto, as
The Tribune advised them to do, how
much better it would have been for
them! Is it not time, also, to give up
that idea of a temporal and civil gov-
ernment in this so-called "kingdom of
God"?

When hundreds of the people were
suffering from imprisonment by reason
of their defiance of the law and their
rejection of the counsel of The Tribune,
a petition for amnesty was gratefully
received and prayerfully and tearfully
signed by the trusted leaders of the
Mormon church who had witnessed the
sufferings of their people by reason of
their wrong leadership and the evil
counsel that they had received from
their chosen ones. And in that petition
for amnesty these leaders pledged their
personal honor for the abandonment of
law breaking, and the Mormon people
as a mass accepted gratefully that
pledge, in no wise rejecting the act of
their leaders or doing anything that
would impugn that honor. The Tribune
in those days was constantly calling
upon the Mormon people to reject their
bad leadership and to turn away from
the evil counsel. It assured them that
while it was true that by holding to-
gether in a church political party they
could carry elections, their doing so
would inevitably tend to their damage
and to destruction.

The disbanding fourteen years ago of
the old People's party and the separ-
ating of the people upon party lines,
Republican and Democratic, was an ap-
parent response to this Tribune coun-
sel. But it seems that in doing so the
crafty leaders and counselors were not
in earnest; in place of leaving the peo-
ple alone to select their own political
parties according to their personal pre-
dictions and judgment, the leaders of
the church went into the different
settlements and "counseled," "practi-
cally commanded" the people to separate
about evenly as between the two parties.
In this there was no recognition
of any difference in principle between
the parties, no consideration for
any voter's individual preference or
principle, but a naked, bald direction
for the people to separate arbitrarily
into two opposing political camps of
about equal strength. The naive recog-
nition in all this that neither the lead-
ers nor their followers knew knew any-
thing about the political parties, or
their principles was the most appalling
thing in that whole movement. The
guile of it was apparent later on when,
after the people had separated as com-
manded, there was still found to be a
remnant of controlled vote sufficient to
throw the election in any way that the
heads of the church might direct. And

the practical operation of this control
and of the throwing of votes to one
party or the other, disgusted every per-
spective citizen in this State with the
whole vicious, crafty church political
programme. Would not the Mormon
people be in immensely better case to-
day if they had followed The Tribune
rather than their chosen leaders in this
matter?

In all this The Tribune was constant
and honest in its counsel to the Mormon
people to pay no regard to the rebellious
and wrong-headed course of their lead-
ers, or to their priests in matters out-
side of the proper functions of those
leaders and priests, and it insisted from
the first that politics and the control
of civil affairs were not in the least in
the domain of the priestly office. What
has been gained by rejecting this
friendly and safe advice of The
Tribune?

After Statehood was granted, the
church persisted in sending Brigham H.
Roberts, an open and notorious poly-
gamist, to the Lower House of Con-
gress. The Tribune protested against
that, not only as a political blunder of
the most malodorous sort, but as an
insult to the people of the United States
and their ideas of home and of the mar-
riage relation. The leaders persisted,
with the result that all know.

Later on, by the consent and counsel
of the first presidency and the twelve
apostles, Mr. Reed Smoot was sent to
the United States Senate. The Tribune
protested against that, while still re-
maining within party ranks. The pro-
test was of no avail; the priests had
their way; they forced Apostle Smoot
upon the country as a Senator from
the State of Utah. The bitterness, the
clamor, the upturning of party politics,
the wretchedness, the shameful disclo-
sures consequent upon that blundering
tactics of the priesthood, are well
known to all. And even now we are in
the throes of the terrible upheaval of
tremendous opposition stirred up, not
only in Utah but throughout the coun-
try against that priestly act. Is it not
time to call a halt?

This, in the merest skeleton, is a
review on broad lines of the difference
between the counsel of The Tribune to
the Mormon people and the disastrous
counsel of their leaders and their lead-
ers' chosen counselors. We ask the
Mormon people to stop and reflect at
this time, to look over the course of
events as unfolded, and to see
justice for themselves which has been
the better guide for the Mormon peo-
ple—The Tribune or those that they
have mistakenly chosen to be their
leaders and their counselors. And
when those among them who are cap-
able of candid, honest, earnest thinking
have looked over the field and made
this comparison, we ask them to con-
sider a little further, and put the ques-
tion to their own hearts, whether the
counsel of The Tribune at this time is
not the best continuing counsel that
they can possibly take. That counsel
is to require their ecclesiastics to refrain
from politics and to require that those
who are sustained as prophets, seers,
and revelators shall stick to their
priestly office, and shall not intrude
themselves in the political or civic
arena, but shall keep themselves clean
and clear of all vicious entanglements—
political, civil, or otherwise—to the ex-
ercise in good faith of the whole office
and function to which the Mormon peo-
ple have called them. And when the
candid and intelligent Mormon, looking
over the field and considering the pre-
sent aspects of the case, has formed his
conclusions, if he is capable of form-
ing a personal conclusion upon any sub-
ject whatever, we feel certain that his
conclusion will be in accord with The
Tribune's views at this time; even as
his conclusion must certainly be that if
the Mormon people from the first had
followed the counsel of The Tribune
they would have been infinitely better
off politically, socially, and in the es-
teem of their fellow countrymen of the
United States, than they are now.

Look the matter over carefully, we
beg of you, one and all; consider ev-
erything in all its possible aspects, and
pronounce judgment as between The
Tribune's counsel and the leadership
and counsel of those whom to your un-
doing you have chosen mistakenly but
with honest purpose to lead and counsel
you, but who through bigotry, igno-
rance, inexperience, prejudice and mal-
ice have betrayed you worse than you
could possibly have been betrayed with-
out any leadership at all. The Tribune
is now your best friend, as it has been
in the past, and we call upon you to
fully investigate and convince your-
selves whether or not this claim that
we make is not the absolute fact. Now
is a good time to review the whole mat-
ter. And with a candid, fair review of
it, we shall be wholly content.

HOW "STRIFE" MAY CEASE.

A short time ago the Deseret News
asked what The Tribune would have
the Mormon leaders do in order to es-
tablish their good faith, to win again
the confidence of this community, in
order that what it called "strife" might
cease.

We replied that the way to have the
"strife" cease was to have the Mormon
priesthood, that was wholly respon-
sible therefor, quit provoking it;
that the hierarchs must quit resist-
ing law; must become in fact as well
as in profession, loyal, law-abiding
citizens; they must confine their ac-
tivity to their appropriate ecclesiasti-
cal duties and must let politics, busi-
ness and secular affairs alone.

The News seizes upon this and claims
that we are "asking the commercial
obliteration of the Mormons, the lead-
ers and the people." We said nothing
whatever about the people, but only
the higher ecclesiastics of the church. In
putting "the people" into this mat-
ter, the News is guilty of its habitual

deception, falsehood, and trickiness.
We stand precisely by what we have
said, but we do not stand for this per-
version. Leave the Mormon people at
large out, as we ourselves left them
out. We stand today precisely by what
we said in the extract quoted and
falsified by the News. All that is
necessary to have a cessation of strife
is for the strife-makers to quit stirring
it up by their lawlessness, usurpations,
and encroachments into politics, busi-
ness, and civil affairs.

SMITH'S OPENING ADDRESS.

The opening address of President Jo-
seph F. Smith at the present confer-
ence was one of unusual puerility and
senseless bigotry. The address natu-
rally falls into three heads: first, the
salvation of mankind, with the teaching
that the Saints can urge and the exam-
ple they can set; second, the choice of
bosom companions; third, the Saints
must not be too good.

Under the first heading, it is evident
that President Smith is either morally
dead or else he cannot consider himself
either as a proper person to inculcate
good doctrine and conduct or as setting
a decent example before the community.
For, he confesses that he is a fraud
religiously in that he allows himself to
be sustained constantly as a prophet,
seer, and revelator when he is not ca-
pable of giving any prophecy, is not
able to see even those things that are
plain to the ordinary eye, and, accord-
ing to his own testimony, he has never
had a revelation. He is a person who
confesses that he obeys or disobeys the
commands of God at his own pleasure;
that he obeys or disobeys the laws of
his country as he sees fit; and that he
has been living, is living, and intends
to continue to live in defiance of the
laws of God and of man. It is quite
impossible, therefore, that Joseph F.
Smith, warped, dwarfed, bigoted as his
intellect is, can fail to see that he is
certainly in no condition either to teach
a good life to any one or to set a good
example to any person whatever. He
is, accordingly, a blatant and blas-
phemous hypocrite. Suppose that a
Presbyterian or a Methodist elder or
church dignitary should go upon the
stand and make a confession of law-
defying living such as he himself made
in his sworn testimony in the Smoot
case at Washington: what would Smith
have to say as to the propriety of such
a Presbyterian or Methodist elder or
dignitary posing as an exemplar to
mankind? What would he have to say
as to the fitness of such a person to
preach the gospel?

On every reasonable candid or decent
hypothesis, then, Joseph F. Smith is, by
his own sworn testimony, disqualified
both as a teacher and as an exemplar.
And yet we see the anomaly of his pos-
ing as a religious teacher and being
sustained by a devoted following as a
prophet, seer, and revelator, in spite of
all the senseless fraud and open im-
posture conveyed in that action.

Under the second head, President
Smith does not fail to give forth some
of his usual venom and bitterness. It
is his undoubted right of every person
to choose his bosom companions. It is
also the right of those whom he would
choose to have something to say about
whether they will be so chosen or not.
And this is also to be considered; that
with five wives in that bosom, and
forty-three children, that bosom is pre-
sumably somewhat crowded, and would
afford scant space even for a tarantula
or scorpion, to which he likens his "en-
emies," declaring his equal opinion of
those enemies and of the insects named.
But we may consider, also, that even a
tarantula and a scorpion might have
some choice of location, and might not
choose President Smith's bosom as a
desirable place upon which to rest.

This section of his discourse merely
discloses the bitterness, malice, and re-
lentless hatred which dwells in his own
heart, without any desire in the least
tending to ameliorate the harsh con-
ditions under which humanity exists, and
without the slightest trend toward
brotherly love or the milk of human
kindness. The one capable of the lan-
guage and sentiment of Joseph F. Smith
in this matter could more appropriately
consort with scorpions and tarantulas
than with the man of average human
courtesy, kindness, and honor.

Under the third head, where Presi-
dent Smith warns the Saints not to be
too friendly with "the wicked," not
to be too tolerant, and not to be too
good, lest they themselves be lost in
the whirl of iniquity and sin, is fairly
characteristic of his morbid, bigoted
nature. With an absurd and dazzlingly
ridiculous overestimate of himself and
of his cult, he assumes that he and his
followers have all the goodness, all the
holiness, all the desirable qualities, that
attach to mankind. Everything not "of
us" is therefore and necessarily abom-
inable, wicked, and undesirable, buried
in sin. And from this rotten and fan-
atical starting-point, he warns the
Saints that they must not associate
with those not of their fellowship; they
must keep within themselves lest they
be tainted by the iniquity and sins of
"the world."

Under this self-righteous plea it
would be inappropriate for even the
Mormon missionaries to go out into the
world and face the lions, tigers, eagles
and bears of sin and of Satan that they
could find therein. But we see these
missionaries extremely ready to go,
quite willing to throw off the trammels
of a silly self-sufficiency, to throw
down the bridle and "let 'er go." They
go out into the world, and they have
a good time. They wander around the
cities at unholy hours of the night, and
where there is a red light or a tender-
loin district, they know of it. They
are sometimes taken in by the police

with other offenders, and then come
home and tell a lurid story of persecu-
tion and abuse. But if President
Smith's advice is to be followed, they
will not only refrain from doing these
things hereafter, but logically they
should refrain from going out at all;
and he should not ask them to go.

But think of the narrow, bigoted,
selfish, darkened mind that in this day
and age would call upon a people to
refrain from tolerance, to not be too
good, but to ostracize their fellow-men
without knowing anything about them
worth knowing, as people unfit to as-
sociate with, as persons tainted and giv-
ing out taint, sin, and crime by con-
tact. And all this from the man who
asserts himself to be the chief criminal
of the age, in that he lives a life of
utter selfishness, lawlessness, and of un-
restrained lust; a man who openly and
brazenly claims that he is living and
intends to continue to live in defiance
of the laws of God and of man. If
there is any taint upon any human be-
ing now living upon the earth, if there
is any one, contact with whom would
be likely to taint and besmirch, surely
Joseph F. Smith is that man. And it
is monstrous iniquity and a devilishly
grotesque and impish insolence for him
to proclaim a holy barrier of non-inter-
course between himself and his follow-
ers and "the wicked." For none other
can possibly be so wicked as he.

CITY GROWTH AND STATE FAIR.

We find in the Deseret News of last
night a square and very significant
admission of the benefits of American ad-
ministration in this city. Under the
head of "State Fair Crowds Tell Story
of City's Growth," the News prints the
following table of attendance at the
fair, this year compared with two years
ago:

	1905	1907
First day	6,000	10,000
Second day	12,000	15,000
Third day	9,500	20,000
Fourth day	7,000	27,000
Fifth day	14,000	40,000
Sixth day	6,000	40,000
Totals	51,500	152,000
Estimated		

This, of course, is quite right, and
for once the News has shown a streak
of sanity.

Now, what has made the city's
growth? Everybody knows that the
cause of it is the triumph of the Ameri-
can party two years ago, and the im-
provements and benefits that have been
conferred upon the public by the mu-
nicipal administration since. When the
people of this country were told on the
morning after election two years ago
that this city had been rescued from the
clutches of a foul and greedy
priesthood and made in fact an Ameri-
can city, people from all over the land
made up their minds to come here to
live, to bring their money and their
enterprise, push, and new ideas for the
upbuilding of Salt Lake. They came
in thousands, and they intend to stay.
And they intend to help keep this an
American city, and to make everything
boom that is connected with it.

The Tribune unfeignedly and heartily
rejoices in the great success of the
State Fair. It has done its full share
in urging people to attend and see there
the fruition of the work of the year
and the fine exhibits (and many of
them were fine indeed) shown. In this
enormous success of the fair, The Trib-
une claims to have been a factor, and
tenders its heartiest congratulations to
all concerned; it assures all the State
Fair officials that it will in the future,
as it has in the past, help that enter-
prise along in every possible way.

But this admission of the city's
growth in the two years—a growth of
two hundred per cent—is especially wel-
come to The Tribune, coming from the
Deseret News.

THAT BALLOON PERIL.

One cannot read of the balloon as-
cension of Friday at the fair without
a shock. It appears that a woman
made the ascension, and when she was
up in the air and ready to release the
catch which held the parachute to the
balloon she found that the same had
been fastened so that release was im-
possible.

We had supposed that in balloon as-
censions the very last thing done prior to
the release, was to make a thorough and
expert inspection of the balloon, its
attachments, and everything concerned
in the proposed ascension and the drop
with the parachute. To fail of this is
surely the most reckless and indefen-
sible carelessness. What would be
thought of a commander who would
send a squad of troops into a fight
without seeing that their guns were in
order and that they were provided with
ammunition? And yet to do that
would be no greater crime than to send
a woman (or a man either, for that
matter) up into the air under a bal-
loon where there was no certainty that
the proper attachments and necessary
fixtures were in workable order.

In the case of a balloon left lying
without being guarded while there is
such a tremendous crowd as attends the
State Fair, it is quite possible that at-
tachments would be displaced or tangle
up in such a way as to be unavail-
able for the use for which they are
intended, and this without any inten-
tionally interfering with any of them.
It is clearly the duty of those in
charge of the ascensions to overhaul
everything fully and minutely, prior to
each ascension, and to see that all is
in perfect order, and that everything
from which any use is expected shall
be in effective trim. Evidently this
was not done in the ascension of Friday,
and so those in charge of it will hardly
be able to shift the blame for any mis-
hap, or in case a death had resulted,
of responsibility for that death, on any
other shoulders than their own. It is
idle and silly to talk about some

enemy interfering in a matter of this
kind. The inspection which is due to
be made prior to the ascension should
assure absolute safety so far as any
tampering with the balloon or its at-
tachments is concerned. There is no
need to look a bit further in locating
the responsibility, for that accident
and for anything that might have oc-
curred by reason of it, beyond the per-
sons who were in control and man-
agement of that ascension.

IT IS NOT AN ANSWER.

Supplementing a four column com-
munication with an editorial article of
a column in length, the Deseret News
on Saturday attempted to reply to The
Tribune concerning the acts of the pre-
tended prophets at Nauvoo. And, just
as usual, the Deseret News fails, in the
whole five columns, to touch the gist
of the discussion.

Confining itself to the showing made
in the testimony of Joseph F. Smith,
concerning the family relations of Jo-
seph Smith, Jr., at Nauvoo, The Trib-
une presented the following:

Now, let us ask the Deseret News a
few short questions, answers to which
will prove one thing or the other. Did
Joseph Smith, Jr., practice plural mar-
riage in the State of Illinois? Was poly-
gamy contrary to the law of the State?
If so, was it not an immoral thing under
that law? And if so, and if Joseph
Smith, Jr., practiced polygamy, was he
not practicing an immorality? And if he
practiced an immorality, was he not
therefore, immoral?

In all of the five columns of matter
which the News presents, it fails to
approach this interrogative summary,
which in itself should be sufficient to
settle the question as to whether or not
Joseph Smith, Jr., was, as the church
organ claims him to have been, a high
moral exemplar and a martyr on ac-
count of his unwavering devotion to the
principles of morality. What matters
it how much space is filled by the News
if it eternally dodges the real point
in question?

Again we will ask the Deseret News
to answer the questions we have asked,
and shall insist that until the church
organ gives truthful reply, the matter
of morality of the first prophet can
never be established. In any contention
of this character a given state of facts
must be accepted as a basis upon which
to draw conclusions. There will be
no use in quoting from the writings of
any man or set of men, if these writers
were not properly informed. And when
it comes to the family relationships of
the first prophet, there are people in the
church, even now, that Joseph F. Smith
has testified that his uncle was a poly-
gamist, who refuse to accept that as ac-
curate information. So it is all non-
sense to quote Governor Ford, or any-
body else, whose information concerning
the secret life of Joseph Smith, Jr.,
could not possibly be as good as that
of the Mormons themselves.

BUSINESS AND TRADE.

Business in this city during the week
has been enlivened tremendously by two
leading events; first, the holding of the
State fair, and second, the general con-
ference of the Mormon church. Each
brought its thousands to the city, and
the effect upon trade and business has
been marked. But it will be even more
marked, probably, in the accounts of
the coming week. Still, even so far as
we have got, the result is largely ben-
eficial and is highly satisfactory in trade
and financial circles.

The bank clearances of the city dur-
ing the past week were 25.5 per cent
greater than those of the correspond-
ing week last year; and those in turn
were 17.5 per cent greater than the
clearances of the like week in 1905. We
have here, therefore, a gain in the bank
clearances of the city for the two years
of the American administration in Salt
Lake of 51.9 per cent. Certainly noth-
ing stronger by way of commendation
of the beneficial effects of the Ameri-
can administration could possibly be
asked than a showing like this. Where
a city of the dimensions and volume of
trade of Salt Lake expands its bank
clearances more than 50 per cent in the
brief span of two years, it is certainly
getting on, and there must be some spe-
cial reason for it. That reason is found
in the confidence and regard in which
the city is held by reason of the Ameri-
can control. There is not the least
doubt about this, nor of the saying that
arises from it that the best advertise-
ment that Salt Lake can have is to
have the country at large know that it
is an American city.

The real estate market continues firm
and active, and good sales are reported
constantly. The feeling of optimism
with regard to Salt Lake realty is a
continuing factor in the real estate mar-
ket, and an excellent one in maintain-
ing confidence and prices, as well as in
stimulating the demand.

The building activity continues in full
force, the good weather bids fair to
hold for some time to come, which helps.
The huge Newhouse blocks have begun
construction, and Mrs. Judge is getting
on well with her big Railroad Exchange
block, the wall being up now to the
fourth story. The year's record in
building in the city will undoubtedly
be a record one.

The mining situation is somewhat
dampened by the low price of copper
and the call of the smelters to reduce
the lead output. Still, we do not believe
that the reduction of the product of
lead and copper will so far affect the
metal mining output of this State as to
prevent this year being a record one
in production. The aggregate will un-